THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"*Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the will of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams.*"—I SAM. 15: 22.

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REVELATION.

AN ADDRESS BY DR. JAMES E. TALMAGE, DELIVERED BEFORE THE STUDENTS OF THE LATTER-DAY SAINTS' UNIVERSITY, SALT LAKE CITY, APRIL 12, 1905.

THE present opportunity of meeting with you is duly appreciated; and although the conditions under which the topic of this address was presented to me are special and somewhat unusual, I willingly accept the theme and attempt for it the brief treatment permitted by the time limits of the occasion.

The term "revelation" with or without adjectives and qualifying phrases has been given prominence of late in the columns of the local press, generally displayed in bold head lines or otherwise made conspicuous in newspaper paragraphs. In this connection a number of questions have been presented to me, sometimes accompanied by excerpts and clippings from current dailies, and mostly relating to the reported utterances of a local preacher, who has attempted to prove the assertion that revelation, in the sense of direct communication between God and man, is of necessity impossible as a feature of present or future occurrence.

I have been asked for an expression of opinion as to the basis of the preacher's contention and as to the consistency of his argument and conclusions. According to the published report, which is prefaced by the assurance that the speaker's words are given in full, he begins by quoting disconnected passages, sometimes a verse, sometimes only a fragment of a verse, from widely separated chapters of Paul's epistle to the Hebrews, and adds to this an isolated extract from the first epistle of John. The introductory quotations, or rather series of quotations, read:

"God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets hath in these last days spoken unto us by his Son." (Heb. i: 1, 2).

That comprises the first and a fraction of the second verse. The quotation continues, as you will find if you pass on to the eighth chapter, and begins at the 10th verse: "For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind and write them in their hearts." Now we have to omit the latter part of that verse, if I follow the context of the preacher, and proceed to read in the next verse: "And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest." (Heb. viii: 10, 11).

These isolated passages are made a basis for the address that follows. Students of the Bible will see that this extract from the eighth chapter of Hebrews was presented by Paul as an application of the words of Jeremiah, which you will find recorded with slightly different wording in the thirty-first chapter beginning at the thirty-first verse of the book of Jeremiah.

Then the preacher presents these words from another book: "These things I have written unto you concerning them that seduce you. But the anointing which ye have received of him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him." (I John ii: 26, 27).

I have read the passages from the original, as the alleged quotations in the newspaper columns were inaccurate in a few unimportant particulars. Now on the basis of this as a text he proceeds to argue that continued revelation—which he persists in calling "continuous revelation"—is unscriptural, because it has been declared that God who long before that day had in divers manners revealed Himself unto the children of men, had at that time revealed Himself through the ministry of His Son, Jesus Christ; and then another detached scripture is in part quoted, without regard to the context, or to the fact that the said passage was given when Paul used it, as a citation of scripture even then already ancient, serving to illustrate a lesson needed by the people to whom the Apostle wrote. Never yet has the need of missionary labor ceased; and in this day, the day in which we live, I take it that the need is as great as it ever was before. Yet the claim is made on the ground that that utterance of the Lord through Jeremiah, predicting the making of a new covenant, and thereby making a new revelation, we, to-day, have no need of teaching one another and no need of receiving any instructions regarding the Lord or His ways.

He then proceeds—I read directly from the report of his address—to explain what "we" believe, with respect to revelations of the Divine will, and I infer from the context that by the pronoun "we" he means . . . the Christian world as he defines, interprets, and limits that term.

He says that . . . God is revealed in nature: that the works of nature declare the existence and in some respects the attributes and will and purpose of God. I admit the statement. He declares that inasmuch as we are created in God's image we may know something of His character by reading

and rereading the constitution of our own natures. We may learn of God from ourselves and from our fellows, and thus is illustrated another means by which God reveals Himself; another species of revelation is here manifested he claims.

He then proceeds with the proposition and affirmation that God has revealed Himself in the history of men and does continue to reveal Himself in the events of history at the present time. That also may be admitted. He claims that the experiences of men and women who have undertaken to serve the Lord is an experience which will teach them further of God. I take it that that requires no comment, as it is a self-evident truth; and so he proceeds with other illustrative instances of similar import, and then presents the condensed statement which I now read to you, as the published report of his own words:

"Such revelation as may be made through nature is continuous—the heavens declare the glory of God to us, as to David, such revelation as may be made through God's providence is continuous—the finger of God has not been withdrawn from history. Such revelations as may be made through Christian experience are continuous—those who are willing to do God's will may learn of Him. Such revelations as are made by the corroborating Christian experiences of good men and women are continuous—we find light as we find fellowship. Such revelations or unveilings of God's will as may come to us when intellect, will, or affections are specially moved are continuous. We may so ascend the ladder of increasing knowledge. There are seasons of growth in grace and in the knowledge of Christ. Such revelations or unveilings of the truth as come to certain men or at certain eras are continuous—we have reason to expect such men and eras until perfect light and life prevail."

The preacher then proceeds to declare that there are certain specific means, channels or methods of revelation, which once were open and now are closed. He says: "So much may be said concerning revelation in general. There are other methods of revelation, which are more specific, to some one or all of which men usually give the specific name." He cites the biblical scriptures as revelations; extols their virtue and sacredness, and then continues in this wise: "We are not only at one in gratefully receiving such scriptures as the faithful record of God's gracious revelations and the sure witness of Jesus Christ, but we are equally at one in denying that any such record or unveiling of the Divine has since been given or ever will be given for the guidance of mankind. God has also revealed to us His power in certain 'mighty works' called miracles—we refer to such supernatural 'works' as the feeding of the five thousand; the walking on the water; or the raising of Lazarus from the dead. While Christians are virtually at one in recognizing these invasions of the divine will, they are well nigh as thoroughly agreed in denying that we have good reason to expect the continuance of such marvels."

The speaker then proceeds to cite instances of special revelations given of old, by direct word or open vision, illustrated by the manifestations of God to Moses, Isaiah, Job, Peter, Paul, and the Revelator, John, and then adds: "To such men He revealed truths or facts beyond the reach of the natural mind, and in some sense beyond the reach of their ordinary religious experience. Few Christians will deny that men of old had such revelations; few Christians

will claim that we have reason to look for their continuance." Then referring to the revelation, which he calls the greatest of all, the appearance of the Son of God in the flesh among men, and alluding to His birth as the incarnation, he affirms that "All Christians believe in the incarnation, very few believe that this revelation will ever be repeated in its objective form, till time, as we measure it, shall end."

It will be observed that he admits, and I take it that he represents the general trend of acceptance among professed ministers among the usual sects, that the biblical record of revelation is strictly reliable, and then he takes the position that though all these things were true, yet we cannot expect them to be continued. He holds that the incarnation of Christ or the birth of Christ upon the earth was a miracle and a revelation of God's will and purpose, and then argues that that is not to be repeated, and I think we may agree with him, for we do not believe in the doctrine of re-incarnation in any of its phases. That that is his meaning is clear from the context; but in another part of his address he declares that God, presumably meaning Christ, will never appear among men in the flesh again, thereby denying absolutely the doctrine of what he admits is sacred scriptures, namely, the authoritative predictions of the coming of Christ in the last days. Need I quote to you students of theology the many passages of sacred writ found declaring that Christ will stand upon the earth in the days called the last days, in the dispensation of the fulness of times? Call to mind if you will that solemn occasion on which the apostles saw Him ascend from their midst and disappear in the heavens above, and as they stood gazing and marveling and worshiping, two heavenly visitants stood by them and said, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven." And we are told that the miracles of Christ's presence on earth in the flesh will never be repeated because the life of Jesus among men was a special revelation of God's will and purpose, and no revelation of that special nature is possible at the present or any future time.

The preacher says that objective supernatural communications of truth are not needed now. That is why they cannot come. Consider the reason given as to why we do not need such information as God chose to impart through the medium of special revelation in former ages. He says: "We know more of the ways of God's providence. If for no other reason because we have more of the chain in our hands. We have a much wider normal religious experience than Abraham, not only because we have had better religious training, but because while Abraham was one, we are an innumerable multitude. We also have mediated to us from the teachings and the doings of the past and present much more to assist us in making our obedience to God a reasonable service; much more to kindle our affections and appeal to our wills. Light streams upon us where all was dark to Abraham and Moses, save as light flashed out of the skies."

According to this preacher we cannot receive revelation now for this reason—because we are so nearly perfect that we do not need it. Abraham needed it—poor, sinful, weak soul; Moses had to have it, otherwise God could not have accomplished His purposes with him, but with an innumerable multitude

of men so much wiser and better than Abraham and Moses, with light streaming in upon us where these patriarchs were in darkness, we do not need any help from the God of heaven in these days. And yet I call to mind that God came down in person to talk to Abraham and made a contract with him, a covenant, swearing with an oath that through him and his descendants all nations of the earth should be blessed. But Abraham, forsooth, was so weak, so small in the eyes of God, that God had to come to him, and we are so great we do not need such communion nor such instructions; Moses was groping in the dark, light came to him only in flashes now and then, in spite of his marvelous experience on Sinai, where he communed with his Maker, face to face—in spite of the jealousy which God manifested for His chosen servant, so that when his brother Aaron and his sister Miriam dared to lift their voices against him, the God of heaven came down in a cloud and stood in the door of the Tabernacle and called them out and demanded of them their reason or their excuse for daring to wag their tongues against one who was blessed of Him as Moses was. Said he: "Hear now my words: If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all mine house. With him will I speak mouth to mouth, even apparently and not in dark speeches; and the similitude of the Lord shall he behold; wherefore then were ye not afraid to speak against my servant Moses?"

Nevertheless the preacher in Salt Lake City is so much better than Moses that he does not need any such help from God, and therefore there can be no revelation because he has not had any, and that because he does not need any. As I read his words I thought of that incident of old, when the Pharisee came to the temple with ostentation and pride, and there came also another, a publican who knew he was a sinner, and who bowed his head and lifted up his heart in prayer that God would be merciful to him; but the burden of the Pharisee's impious prayer was: "I thank Thee, O God, that I am so much better than this man and the rest of the people."

What think you of this preacher's reasons? There can be no modern revelation because we are so good, so great, so strong, so noble, that we do not need any. He admits and emphasizes the fact that whenever revelation has been necessary God has given it; that when direct objective supernatural communications were needed they were given, not recklessly, however, but with reserve. Such direct communications are the exception and not the rule, even in the story of divine providence, which we have in the Scriptures. But the Latter-day Saints are simple-minded enough to believe that God has not lost any of His power and adaptability, and as He once gave revelations for the guidance of His people He is able and willing to do so still. That is the very basis upon which we rest our claim of continued revelation; that inasmuch as in days past the Lord gave revelations from time to time to suit the changing conditions of the people, we cannot be guided entirely by Scriptures that are more ancient now than they were in the meridian of time, and hence if new revelation was necessary then, because of changing conditions, it is all the more necessary now, because of a still greater change that has taken place. God had to give special revelation to Moses, because His words

to Abraham would not have wholly fitted the conditions and appointed mission of Moses. He had to give special revelations to Jeremiah, Ezekiel, and the rest because the people were living under conditions that were continually changing. He had to give special revelation through Christ because the people were living under yet different conditions; and He had to give special individual revelations ofttimes by His own word and appearance to the Apostles, because conditions then—only a few decades after the time of Christ's departure from the earth—were different from what they were before, and the old revelations were not sufficient.

But now well nigh two thousand years later, we do not need any more help of this nature, claim modern Christian ministers, the old revelations are good enough and adapt themselves to our present state. I say we admit the basis of special revelation in ancient times, because that is the very basis upon which we found our claim that continued revelation is absolutely essential to the accomplishment of God's purposes upon the earth in these days.

[TO BE CONTINUED.]

"HOW TO TREAT A LIE."

THE following advice by a writer in the *Saturday Evening Post* is well founded in the experience of generations:

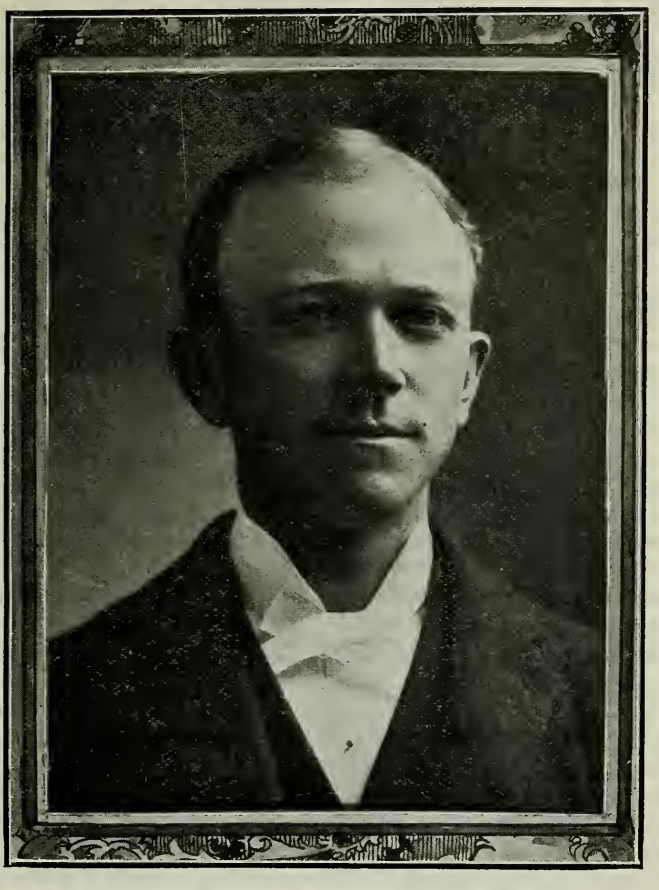
"It is pretty hard to know how to treat a lie when its about yourself. You can't go out of you're way to deny it, because that puts you on the defensive; and sending the truth after a lie that's got a running start is like trying to round up a stampeded herd of steers while the scare is on them. Lies are great travelers, and welcome visitors in a good many homes, and no questions asked. Truth travels slowly, has to prove its identity, and then a lot of people hesitate to turn out an agreeable stranger to make room for it.

"About the only way I know to kill a lie is to live the truth. When your credit is attacked, don't bother to deny the rumors, but discount your bills. When you are attacked unjustly, avoid the appearance of being too good—that is, better than usual. Surmise and suspicion feed on the unusual, and when a man goes about his business along the usual rut they soon fade away for lack of nourishment."

Falsehood is foredoomed to destruction, like "the grass of the field, which to-day is and to-morrow is cast into the oven." It has no power in itself to live, and therefore sinks down into oblivion with its authors. Truth alone has within itself the element of permanency.

Those who deal in falsehoods also generally hasten the end of their work, by over-exerting themselves. They give their dupes too large doses of the poison, and create nausea. As a friend of the *News* the other day put it, the effect of overdoing the work of hatred, as manifested in personal attacks, has upon the public a similar effect as giving an overdose of strychnine; it defeats the murderous purpose for which it is administered.

The one who is innocent of offense can afford to await the day of vindication. For it will surely come, and without undue delay.—*Deseret News.*



APOSTLE ABRAHAM O. WOODRUFF.

ABRAHAM OWEN WOODRUFF, a son of President Wilford Woodruff, was born in Salt Lake City, Utah, November 23, 1872. He died at El Paso, Texas, June 20, 1904. He was a member of the quorum of Twelve Apostles from his twenty-sixth year, a young man of sterling integrity, lovable spirit and undying devotion to the work of God. His and his wife's unexpected departure from this life last year, was a source of much sorrow throughout the Church. A biographical sketch of Apostle Woodruff was printed in the STAR of June 23rd, 1904, to which the reader is referred.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MAY 25, 1905.

EDITORIAL.

"BOOK RELIGIONS" vs. THE CHURCH OF CHRIST.

LAST week's editorial had in it the expression "book religion," and as a further explanation of the phrase is desired, it is gladly given.

By "book religion" is meant the popular religious sects of the day whose sole and only authority to administer in the saving ordinances of the Gospel is based on what can be read in a book—that Book being what is known as the Bible. The ground is here taken that the Church of Jesus Christ must be built on other foundations than a book, must be based on something more than words printed or written on paper, even if those words are the recorded utterances of men of God given nineteen hundred years ago.

Does this appear irreligious or sceptical? Let us try to make ourselves perfectly understood on this matter.

In the first place, what is the Bible? The Bible is a compilation of books and letters written at various times by different persons, under various (?) conditions. "Holy men of God spake as they were moved by the Holy Ghost," explains Peter in II Peter i: 21, and this constituted the prophecy of the Scriptures. The prophets themselves, or other writers recorded these utterances, which were preserved and handed down from generation to generation. The New Testament part of the Scriptures contain an account of Christ's ministry on the earth, and a very small part of what He taught, written by some of His disciples. Then we have a record of a few of the acts of Christ's Apostles, and a number of doctrinal letters written by some of these Apostles to individuals and churches. These manuscripts were gathered from many sources, translated from various languages, retranslated, revised, and rearranged, until now we have the most generally accepted version among Protestant Christians, the King James Translation.

With this hurried glance of the Bible before us, let us consider for a moment what the Church of Jesus Christ is. The Church of Jesus Christ is an organized spiritual government, wherein is taught the doctrines of Christ—or in other words—the Gospel of Christ, and wherein is administered the saving ordinances of this Gospel to the human family. Of necessity, if there is to be any virtue in these ordinances, those who minister in them must have authority to do so, and as these ordinances are of a divine nature this authority must also be divine. Christ is the great Head of this system, and from Christ, then, must this authority come. It must come direct from Him to

His Church. As Christ lives in the heavens to-day there must be a channel of communication from the heavens to His Church on earth, if such a Church exists. From the accounts which we have of Christ's Church anciently we learn that He placed in His Church apostles, prophets, evangelists, pastors, teachers; and these were "for the perfecting of the Saints (members of the Church) for the work of the ministry, for the edifying of the body of Christ." These were to be characteristic of this organized government, and they were to remain until all its members come "in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." (Eph. iv.) Members of this Church were further told that they were "built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone." (Eph. ii). These apostles and prophets then were vitally important officers in the government of the Church, being the human means through which the great Head communicated His word and will to the Church, and through which the authority to minister in the Gospel ordinances is given.

Bearing in mind, then, what the Bible is and what the Church is built upon, what is the inevitable conclusion? It is this: the Bible, being simply a record of something that was said and done hundreds of years ago, such a record cannot give any authority to act in the name of God to men now living. Any church built and founded on a book only is nothing but a dead form. Scripture is an outgrowth of the Church: the church cannot be an outgrowth of Scripture. Paper and ink can give no authority: there must be a living source of power back of them.

The Latter-day Saints claim that the churches of the day are paper and ink churches, and their religion is a book religion, and these terms are used, not by way of ridicule or reproach, but because they express the meaning exactly. They are built upon the dead letter, because they deny the need of the living prophets and apostles through whom the living word of God comes. "The Westminster Confession of Faith," which many Christian sects accept, says, "The whole counsel of God, concerning all things necessary for his own glory, man's salvation, faith, and life, is either expressly set down in Scripture, or by good and necessary consequences may be deducted from Scripture: *unto which nothing at any time is to be added, whether by new revelations of the Spirit*, or traditions of men." In accord with this declaration the following is taken from "The Form of Presbyterian Church Government": "The officers which Christ hath appointed for the edification of His church, and the perfecting of the Saints, are, some extraordinary, as apostles, evangelists, and prophets, *which are ceased*. Others ordinary and perpetual, as pastors, teachers, and other church-governors, and deacons." These quotations are made simply to show the generally acknowledged beliefs of the churches of the day.

Did the Apostles of old take the Scriptures which they had as the "only infallible rule of faith and practice?" Not at all. They were part of a living Church, servants of the Lord upon whom rested the spirit of revelation and prophecy, and what they wrote and spoke through the inspiration of the Spirit of God became Scripture just as valid, and far more important to their contemporaries, as the Scripture that had come down to them from Moses and

the Prophets. The Apostles did not reject the Scriptures that had been handed down to them. They "searched the Scriptures," they "reasoned out the Scriptures," they "opened the Scriptures" to the understanding of those to whom they preached; but they did not base their salvation on them. The Jews clung to the dead letter. They honored the dead form, but despised and rejected the living authority which was among them. They trusted to Moses and to Abraham for salvation, but they had no use for Christ. Theirs was truly a book religion. We read of Satan himself quoting Scripture. He does not care how much people believe in the dead prophets, so long as they do not accept the living ones.

Matthew, being acquainted with the life and sayings of Jesus, wrote an account of what he knew. We call it "The Gospel according to St. Matthew." John did the same, and it is known as "The Gospel according to St. John." These are not two Gospels, but simply two accounts of one Gospel. They are histories, written by inspired men. No man can take these narratives, and by simply reading them get any authority whatever to organize a church or to administer in church ordinances. To illustrate: The English government is not based on any book called "The History of England," by Macauley or by Green; rather, these histories are an outgrowth of the nation and the government of England. As well might a man, finding "A History of England," take authority to himself by reading it, and set up an English government, as a man by reading the Bible claim authority by that reading and organize the the Church of Christ and administer in the name of God. Both would be equally usurpers, and liable to punishment by the proper authority.

There is a significent passage of Scripture in John v. Christ was speaking to the Jews and chiding them for their unbelief. Then said He to them, "Search the Scriptures, for in them ye think ye have eternal life: and they are they which testify of me." Note the expression: "*Ye think* ye have eternal life" in the Scriptures. The Jews thought eternal life came from the Scriptures, and therefore they rejected Jesus. "And ye will not come to me," He continued, "that ye might have life." They would rather grope in the darkness of a set sun, would rather live in the dead past, would rather cling to the dead letter. The Life and the Light of the world was there, but they would not come to Him. They *thought* they had eternal life in the records of God's word to their forefathers—even as the Bible-reading world to-day think—but how greviously were they mistaken, yes, even as the latter-day religionists are!

The Latter-day Saints believe with Paul that "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness," but the saving principles and ordinances of the Gospel are found only in the Church of Christ built upon living Apostles and prophets. If one still says that the Church is also built upon the Word of God, it shall not be denied, for how can the Word of God be given to mankind unless it is through the instrumentality of Apostles, and prophets?

In contradistinction to all the world, the Church of Jesus Christ of Latter-day Saints is not founded on any book or books, but on the foundation of the living oracles of God.

N. A.

THE Headquarters of the Leeds conference is now 155 Little Horton Lane, Bradford.

Arrival.—Elder Elliott J. Clawson arrived in Liverpool, May 17th, 1905 per s.s. *Oceanic*. He left for Switzerland and Germany the same day.

Appointment.—Elder Reese M. Harper is appointed to preside over the Leeds conference in place of President Abraham M. Hill, released.

Releases.—The following are honorably released to return home June 9th, 1905: President Abraham M. Hill of the Leeds conference; Elders Lewis Hughes, Ephraim Bosworth, Orson P. Matthews, of the Manchester conference; Elders Frederick G. Baker, Clarence L. Gardner, of the Scottish conference; Elders Isaac Langton, Jr., Mark W. Jeffs, of the Liverpool conference.

Transfer.—Elder Albert H. Thomas is transferred from the Liverpool conference to labor in the Liverpool office.

FROM THE MISSION FIELD.

Good Meetings at West Hartlepool.—Elder Horace T. Godfrey, writing from West Hartlepool, states that since the meetings of the Newcastle conference recently held in that city, the regular hall meetings have been attended by a large number of strangers. The Mutual Improvement meetings also receive many visitors. The Lord is blessing the labors of the Elders in answering their prayers, healing the sick, and in other ways bestowing the gifts of the Gospel.

Relief Society in South London.—We are pleased to report the organization of a Relief Society in the South London branch. The following officers have been chosen and set apart to preside over this institution: Sister Isabella A. Seaich, president; Eliza Forder and Elizabeth Tucker, first and second counselors; Sisters Maud Beeching, secretary, and Olive D. Goodsell, assistant secretary; Ellen E. Pearcey, treasurer. Excellent prospects are already offered for this good work of our sisters.

Converts at St. Helens.—President Joseph H. Brinton of the Liverpool conference sends the following good news: "We are pleased to report that we have again been accorded the privilege of leading five honest souls down into the waters of baptism, and confirming them members of the Church of Jesus Christ of Latter-day Saints. These are the firstfruits for many years in the town of St. Helens. The prospects in that locality are bright. Elders Archie Neil and Walter E. Grant are laboring in that town at present."

Baptisms at Hull.—Elder Joseph F. Bingham sends the following from Hull: "A baptismal service was held at the Holderness Baths, Hull, May 8, 1905. President Brigham E. Griffiths addressed the applicants briefly on the

sacredness of the ordinance, and showed to some extent the responsibility attached to it. There were eight persons baptized. Elder Albert J. Jones performed the ordinance. After the baptism the Elders assembled in council meeting. A very good feeling prevailed, and all returned to their fields of labor rejoicing over the good time they had had together."

Success in Farnworth.—Elder James W. R. Hurst of the Manchester conference sends the following:

"We take pleasure in reporting a baptismal service, held Saturday evening, May 20th, 1905, in the Bridgman Street Baths, Bolton, of the Manchester conference, at which time ten honest souls were added to the fold of Christ, Elders Ephraim Bosworth and George D. Reeder officiating.

"This is the firstfruits of the faithful labors of the Elders in Farnworth, near Bolton. Elders Lewis Hughes and Daniel Rogerson first started to labor in Farnworth about one year ago. These few souls were courageous enough to form a nucleus for a branch of the Church at this place, and the prospects for a thriving branch here are now very encouraging."

Known by Its Fruits.—Elder George Hilton sends us the following from Birmingham:

"About seven years ago, while laboring as a missionary in Southampton, I visited Winchester, the old capital of England, and attended divine service in the large Cathedral. There were about twelve persons present, including myself, and about the same number of ministers officiating. I wondered what those men were doing marching around in threes and fours. I did not understand what they were doing. I then thought I would introduce myself to one of those gentlemen, which I did. The first question I asked was if he had the religion of Jesus Christ? He answered, 'Yes, sir.' I then asked him if his church was organized with officers as it was in the days of Christ. He answered, 'Yes, sir.' I then asked him if he would do me the favor of introducing me to one of the Twelve Apostles. At that moment I noticed a change come over the gentleman, and he commenced to adjust his necktie. 'We have no Apostles or prophets,' he said. 'Then,' said I, 'how can you have the same church organization seeing you have no prophets or Apostles?' I then took my Testament from my pocket and read from Matthew xxvii, wherein it speaks of the fall of Judas. I also read from Acts, where an account is given of another Apostle being chosen to take the place of Judas, and showed to the gentleman the need of divinely inspired Apostles and prophets continuing in the Church of Christ."

Progress at Carlisle.—Elders Joseph A. F. Everett and Willard Neeley send the following regarding the progress being made in the Newcastle conference:

"On Sunday, May 7th, 1905, a very successful baptismal service was conducted in the Carlisle branch of the Newcastle conference. The first principles of the Gospel and their inseparable connections with the salvation of the human soul were briefly explained to those present. Three candidates were

then lead down into the waters of baptism, Elder Albert Choules officiating. The Saints and friends gathered in the space around the pool seemed to partake of the dignity and deep solemnity of the occasion.

"On Sunday, May 14th, 1905, two district meetings were held in the Carlisle branch, Newcastle conference. There were present, President Alexander Adams and five traveling Elders. Upwards of one hundred and fifty strangers attended the meetings and listened to the principles of the Gospel as they were explained by the Elders.

"The work in the Carlisle branch is prospering, and friends are constantly being made.

"On Monday evening, May 15th, the Saints, friends, and Elders gathered in the hall to a farewell party given in honor of Elder Albert Choules, who has been released to return home. The evening's entertainment consisted of an interesting program and dainty refreshments."

MISSIONARY LIFE IN MEXICO.

BY J. M. T. IN THE "JUVENILE INSTRUCTOR."

On a recent visit to the City of Mexico, opportunities were afforded of meeting the natives of that land who had accepted the Gospel and who were organized into branches of the Church. During the holiday season, different parts of the mission were visited and an opportunity was given to study somewhat the thoughts, character, and promises of the Indians who inhabit that republic. In the first place, it should be said that the Indians of Mexico are greatly superior to those of the United States generally.

It is not with the Elders in Mexico as it is in the States. A little hand satchel with books and a change of linen is not sufficient. Besides the ordinary missionary equipment, the Elder must take his quilts or blankets. The nights are ite cool even when the days are agreeably warm in winter. The Elder, there ore, has his luggage which he rolls up in a strap or stores away in a valise. For long walks, he is really loaded down. The railroads are generous in the matter of special rates for transportation, and fares are not excessive, not even high.

During the holiday season we made our way by train through the valley of Mexico up under the great Popocatapetl to the little town of Ozumba, forty-five miles east of the City of Mexico. The regular fare is four cents a mile, two cents American money. The Elder pays but one and one-half cents a mile gold. The ride is about two hours over a narrow-gauge line. Toward evening we alighted from the car and made our way along the narrow streets paved with cobble-stones that are so prolific in the production of corns on the bottom of one's feet. After a walk of half a mile, we reached a respectable looking house that faced, as all houses do, on the street. The door opened into a *pateo*, or court, and on the further side of the court was a room belonging to the house, which was formerly a hotel. There was no provision for cooking inside, so a shanty had been improvised near the door on the outside within the *pateo*. The cooking utensils of this small kitchen consisted of a little Mexican stove called a *bracero*.

In Mexico a class of people styled *cargados* has for centuries been the most common means of transporting all kinds of merchandise as well as luggage. They are a servant class who have been trained as pack animals for centuries. It appears very strange to them when an Elder goes along the street carrying his own luggage, and sometimes in derision they call the Elders *cargados*. As soon as our luggage had been disposed of, we made off for a meeting that had been appointed at a distance of about one and one half miles from headquarters. We were a little late according to the time appointed, but quite early for the natives, who are proverbially behind time.

The meeting house was the home of the presiding Elder. It was a room about fourteen by twenty feet. The floor was earth and the adobe walls were unplastered. The ceiling was board and roof dirt. A primitive table was placed in one end and small chairs provided for the audience. There were no windows. The door was a foot shorter than the frame so as to afford ventilation. Two dingy lamps hung from the ceiling. In front of the table and at its sides mats were spread upon the ground to accommodate those for whom there were no chairs.

Shortly after the hour announced, the audience began to arrive. Handshaking is one of the cordial demonstrations that Mexicans seem to enjoy greatly; for I think I shook hands at least five times with every member of the audience during the evening and up to the time of separation. The room was crowded. Babies were numerous and remarkably quiet considering the fact that they were wrapt up in the *borosos*, a kind of shawl which the mother wears about her shoulders. The Mexican mother is prolific; a family of twelve to fifteen children is not uncommon by one mother. Some such families number from fifteen to twenty, and instances are given in which one woman is the mother of twenty-five children. The mortality is quite great, however, and one would not suspect from the few children seen upon the street that they are so numerous. The large *pateos*, or courts, become the playground of the children, who are not given the liberty of roving about the streets that are extremely narrow and dangerous. Babies are carried by mothers everywhere, even when the mother has an additional burden. The meeting house is no exception and the babies are there.

After some delay in awaiting the arrival of the Saints, meeting began. There is no Spanish hymn book translated from our collection of songs, but the Elders have secured the translation of a few songs which the Saints sing with considerable enthusiastic delight. The speaking is all Spanish, except, perhaps, some visitor is present to make a few remarks which are translated as the speaker proceeds. The subjects are those common to missionary work, and the people listen with marked attention. They are reverent and silent.

As soon as the meeting was over, the handshaking began anew. Some forgot where they began and kept on shaking as they passed about the crowd. The Elders were not permitted to return to the room hungry, so a supper was provided. A few of the leading sisters took part in preparing the repast, and the Elders took their places around the table. About half the audience remained to chat. The women seemed to do most of the talking. They were jolly and ready with their wit. Their voices possess a fine musical tone, and most expressions are accompanied by a pleasant smile that reveals the pearly

white teeth that adorn the mouth. On this social occasion the Mexican men had less to say than the *senioras*, who were much in evidence and rarely gave their husbands a chance to be jolly and talkative.

What did the supper consist of? Well, it was not really an American meal, though an effort was made to give the Elders something homelike. There was bread and milk and beans. Besides these, however, were the *tortillas*, the Mexican pancake or corn bread. The *tortillas* were served in great variety. They were cold and hot, white and black, fresh and toasted. The favorite, or at least common, drink was a tea made of orange leaves. Various herbs are used in the preparation of their teas which are not stimulating.

The supper over, we proceeded to shake hands a few times more and then wended our way across fields, through narrow, dark lanes, down the creek bed, and up the cobblestone streets that are dingy and forsaken to our room. Headquarters are supplied in a primitive fashion. Some of the Elders have been freighters, and therefore know how to cook in their own peculiar way. The one thing that impressed me most in the character and lives of these people is the fact that their intelligence is far superior to their surroundings. How a people of their intelligence can long remain in such poverty is not easily explained. From all I could learn they are as ready in their explanations of the Gospel as any people I ever met. The possibilities of their lives are so far in advance of the realities as to be anomalous. The Elders have great hopes, and it is believed in the mission that some day efforts will be made to colonize them so as to withdraw them from evil influences that seem to be greater than they can bear.

AFTER MANY AGES.

Dr. Naville and Mr. H. R. Hall, at Deir-el-Bahari, have unearthed fine statues of Usertsen II, of which two will probably be shown at the Egyptian Exploration Fund's exhibition (University College) of the season's work in July next. All these statues (writes a correspondent of the *Manchester Guardian*) are in a more or less perfect condition. They also were fortunate enough to find on the platform of the XIth Dynasty temple a sarcophagus in white marble, made for the use of the Princess Kaa, of the same period, which for beauty of workmanship and perfection of condition is said to excel even Belzoni's sarcophagus of Seti in the Soane Museum. This will probably be kept for the Cairo Museum. Another find of theirs shows Neb-kheru-ra's wife to have been an Egyptian.

Great importance is attached to the recent discoveries made in the Biban-el-Molouk at Luxor. Mr. T. M. Davis, a rich American, has been in the habit of wintering in Egypt for many years. At first he came as a tourist, but some thirteen years ago he became an enthusiastic Egyptologist, and subsequently undertook important excavations. His most important discovery occurred a month ago, when, in the Valley of the Tombs of the Kings, he found the tomb of a daugher of Amenhotep III, and of the father and mother—Iuaa and Thuaa—of his famous queen Thi. The mummies of Iuaa and Thuaa, had been unwrapped and searched for jewels and gold in ancient times, but the tomb furniture had not been disturbed. The sepulchre contained coffins

coated with gold leaf, carved and gilded chairs, alabaster Canopic jars, a large roll of papyrus, and a complete chariot with wheels, shaft, and neck yokes. The body of this chariot was covered with gold leaf.

For the last nine years the Egyptian service of antiquities has been engaged upon some very important works with a view to the partial restoration of the great Temple of Amen at Karnak. The director of the works, Mons. Legrain, during the course of his researches came upon a pit which had been filled with statues and monuments of all kinds, mostly belonging to the Ptolemaic epoch; thence he has exhumed, up to the present time, eight thousand statues in gilded bronze, and more than five hundred in granite, basalt beryl, limestone, petrified wood, ivory, etc. No less than six hundred of the statues represent Egyptian kings—commencing with Usertsen III. (about 2,400 B.C.)—and it is thought this find will elucidate many obscure points of history. Among other objects discovered, apart from statues, are ten sphinxes of granite, alabaster, and limestone, images of sacred animals, steles, vases, altars, obelisks, and jewels. This find is said to be the most important find since Mariette's famous discovery of the Serapeum at Memphis.

TO-DAY.

So here hath been dawning
Another blue day;
Think wilt thou let it
Slip useless away?

Out of Eternity
This new day is born
Into Eternity,
At night, will return.

Behold it aforetime
No eye ever did;
So soon it forever
From all eyes is hid.

Here hath been dawning
Another blue day;
Think wilt thou let it
Slip useless away?

CARLYLE.

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